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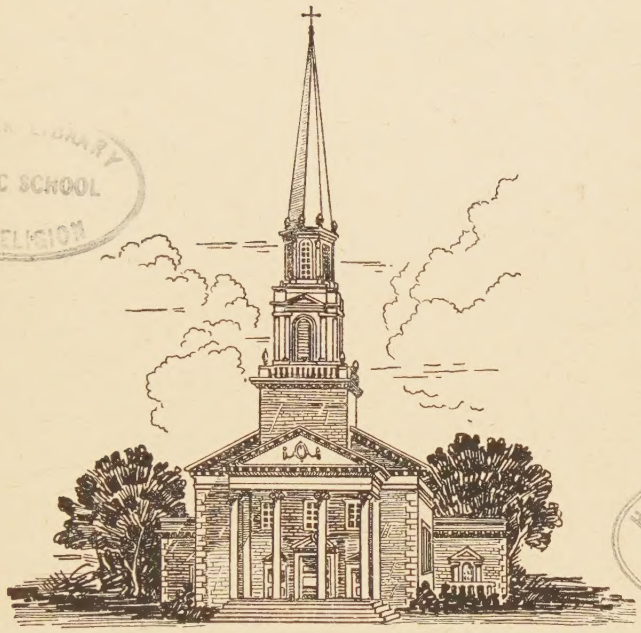
The Perkins School *of* Theology

JOURNAL



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Why This Journal? . . . . . *Dean Eugene B. Hawk*

Perkins School of Theology and the University . . . . . *President Umphrey Lee*

Perkins School of Theology and the Southwest . . . . . *Bishop A. Frank Smith*

Paul Adelbert Root . . . . . *Funeral Service*

In Memoriam . . . . . *Fred D. Gealy*

Russia In the Light of American Experience . . . . . *Robert W. Goodloe*

Church Union Now . . . . . *E. Stanley Jones*

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

The duties of publication have been divided among the committee as follows:

Thomas H. Marsh	*Editor*
James T. Carlyon	*Alumni News*
Fred D. Gealy	*Book Reviews*
Wesley C. Davis	*Faculty Articles*
Earl B. Marlatt	*Campus Activities*

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The University Press in Dallas

Volume I Fall Number 1947 Number 1

WHY THIS JOURNAL?

By DEAN EUGENE B. HAWK

WHEN this new publication comes to your table you will ask, "What is this and why?" It is a magazine from Perkins School of Theology to the friends and ex-students of the institution.

We hope through the Journal to keep in closer touch with those who have meant so much to our campus life and have helped to bring the seminary to a commanding place as a training center for men and women planning to enter Christian service. You ex-students are our epistles scattered throughout the world. A number of you are bishops, editors, etc., but according to plan and purpose most of you are preachers and pastors. Through the years you have been for us an ever-increasing number of representatives who have turned the thought of the church toward the school. Many of you have directed students this way. You have been largely responsible for the growing concern for a trained and well-equipped ministry.

The Journal will be an expression of gratitude and a source of information to the men and women who through gifts large and small have provided funds for buildings, equipment, endowment, and scholarships. Practically every financial award to be made to students this year will come from special funds provided by friends of the seminary. The constant enrichment of our program and the enlargement of the work would be impossible apart from intelligent and devoted men and women who interpret faith as a call to service.

The faculty members will be asked to contribute articles on problems and trends of vital importance to the church. With some of these you may not agree. No two men who are thinking will always see things alike. The Journal will be serving a worthy end if it can contribute to the spiritual and intellectual life of the church of the Southwest. No man has a larger opportunity with the ex-students than the professors who directed their work in the seminary.

The Journal greets you and all to whom it is addressed as its friends. It is confident of its value as an agent in strengthening the bonds uniting leaders who realize the importance of special training for a ministry that should be able to see things which are vital in a world where spiritual ideals must win by reason of merit.

THE PERKINS SCHOOL OF THEOLOGY AND THE UNIVERSITY

By UMPHREY LEE, *President Southern Methodist University*

AS can be learned from the catalogue, the University was established by a commission appointed in 1910 by the five Annual Conferences of the Methodist Episcopal Church, South, in Texas. In 1914 the General Conference made Southern Methodist the connectional institution for all conferences west of the Mississippi River. This latter action was taken in order that the graduate schools and particularly the School of Theology might serve the Church more widely than could be done by a university confined to a single state. The interest of the Church in theological education was largely responsible for the founding of the University.

From its beginning, professors in the School of Theology were leaders in the University faculties. The first *Rotunda*, published in 1916, carried pictures of Bishop Edwin D. Mouzon, Dean of the Department of Theology; of James Kilgore, Professor of Practical Theology and Religious Education; of Frank Seay (who never would take or accept a doctor's degree), Professor of New Testament Greek and Interpretation; of Paul B. Kern (now Bishop), who taught Old Testament Theology and Homiletics; and of Ivan Lee Holt (now Bishop), Chairman of the Faculty of the School of Theology, and Professor of Hebrew and Old Testament Interpretation. Among the first graduate students, and first president of his graduate class, was Robert W. Goodloe.

The close relation of the theological faculty and students to the University has continued, and as a consequence the separation between the divinity school and the rest of the campus, so often apparent in other institutions, has never obtained at this University.

The members of the faculty of the Perkins School of Theology have taken an active part in all university affairs, and they have borne their share of general university duties. A study of the committees of the General Faculty, for instance, will show that the University Faculty has always leaned heavily on the men in the Perkins School. This is a healthy condition, and it reflects a recognition both of the part that theology ought to play in a university and of the worth of the individuals who teach in the School.

It is in every way fitting, therefore, that the first major development looking toward the raising of the schools of the University to a position where they can challenge competition with the best in the country, should be in the School of Theology. The gift of Mr. and Mrs. J. J. Perkins was the first great gift to a school. Their continuing gifts have already placed the School of Theology in an enviable position among Methodist seminaries. It looks as if their gifts, with others which have come since that time, will bring the School, now proudly carrying the Perkins name, to financial independence rivaling the best in the United States.

Looking at the Perkins School from the viewpoint of the University as a whole, it is obvious that the development of theology at the University is good not only for the Church and, we believe, for the country, but also for the rest of the institution. One of the plain tasks to which the University must now set itself is to bring the College, the Graduate School and the other schools up to the same comparative state of security which Theology is rapidly attaining. Universities do not grow evenly, every part being raised at the same time with every other part. They develop in sections. Other great movements are already under way. Mrs. W. W. Fondren's gift for the Science Division will shortly result in one of the most complete and modern of Science buildings, and it is hoped that the Division can be endowed in keeping with its material equipment. The Engineering School is erecting two buildings, and the Law School is laying plans, not only for building but for extensive service to the Southwest. The School of Theology has led the way in what can well prove to be a major development in higher education in the Southwest.

THE PERKINS SCHOOL OF THEOLOGY AND THE SOUTHWEST

By Bishop A. Frank Smith

Bishop Smith is presiding bishop of the Houston area, and is Chairman of the Board of Trustees of Southern Methodist University. He has been interested in the welfare of the school since it was founded. The Editor

FROM 1912-1914 I was a student in the School of Religion of Vanderbilt University — the sole school of theology of the Methodist Episcopal Church, South, at that time. During my two years at Vanderbilt not more than twenty-five men from the entire church west of the Mississippi River were enrolled there as students seeking the Bachelor of Divinity degree; this count includes all three classes of my first year and the freshman class of my last year in the institution. I doubt whether there were as many as twenty-five men from that same area of the Methodist Episcopal Church, South, enrolled in all other theological schools combined during those two years. Schools of theology were suspect in the minds of a a majority of the pastors and presiding elders. If a young man got to a seminary it was to the accompaniment of doleful head shaking and dire predictions as to loss of faith, quenching of the evangelistic spirit and other things too fearful to contemplate. I, myself, was warned over and over of the peril I would incur in going to a school of theology. When I joined an Annual Conference in 1914 even the college graduate was in the minority in the average class admitted on trial.

What a change has taken place during the thirty-five years since I entered Vanderbilt. Rare indeed is the man who presents himself for admission into an Annual Conference today who does not possess an academic degree, and a larger and larger percentage among them come with divinity degrees. We may reasonably expect the day to be not far distant when the vast majority of all applicants for admission on trial will be seminary men. In the territory of the South Central Jurisdiction this means most of them will be Perkins School of Theology graduates.

Perkins serves a vital need in this Jurisdiction by providing training in a day that demands seminary trained men.

I recall an incident of thirty-four years ago which has a bearing here. On my way back to Nashville for my last year in the seminary I stopped off in Dallas to see Bishop Edwin DuBose Mouzon, one of the founders of Southern Methodist University, and my preceptor and father in the Gospel. He took me far out in the country to the place where the university was to be. Not a building had yet been erected. Standing in the midst of a sea of johnson grass Bishop Mouzon waved his arm above the spot where Dallas Hall was to be, saying: "And now our young preachers will not have to leave this section for their theological training—and a school of theology here will be an incentive for all of them to take graduate work." How prophetic were his words!

And so Perkins School of Theology renders the double service in the South Central Jurisdiction of providing training in a day increasingly aware of the need for theological preparation and of inspiring many a young preacher to pursue such training who otherwise would never have undertaken it.

Every informed Methodist knows that probably the most vigorous Methodism in America today is in the South Central Jurisdiction. I make this statement in the light of the population growth of this section, the influence of Methodism in every area of life; the strength of our congregations, the stability of our institutional life, the increase in numbers of our Methodists, and the high morale of our people. From Nebraska to Texas—from Arkansas and Louisiana to New Mexico this is true. In all this vast region Perkins School of Theology serves as a common meeting place and training ground. Here increasingly will the pulse beat of Methodism of the Middle West and Southwest be found.

Fortunately, the prospects for the future of Perkins are as bright as those for the Jurisdiction. Thanks to the vision and zeal of Mr. and Mrs. J. J. Perkins, supplemented by gifts of others, the school's assets now total three millions of dollars. A comprehensive and ambitious building program is soon to be launched—gifts which will tremendously increase its assets are in the offing—and one can confidently anticipate the day not far distant when Perkins School of Theology will be second to none in America in physical equipment, endowment, strength of faculty, superior type of student, and general influence in the church. We can confidently believe that Perkins men and women will provide a spiritual and social leadership that will take front rank in the building of an enduring civilization for the tomorrows in the central and southwestern section of this land of ours—and in the regions far beyond.

FUNERAL SERVICES FOR PAUL ADELBERT ROOT

Organ Prelude:

Chorale and Andante from Sonata No. 6
("Our Father Who Art in Heaven") ..... *Mendelssohn*

Chorale—*"Hark a Voice Saith All Are Mortal"* ..... *Bach*

Largo from Xerxes ..... *Handel*

The Seminary Singers: *"The Lord Is My Shepherd"* .....
Under the direction of Fred D. Gealy

Dr. Umphrey Lee:

Selections from the Psalms

Reverend Robert Goodrich:

A Prayer

The Seminary Singers: *"O God Our Help In Ages Past"*

Dr. Umphrey Lee:

I NEED not remind any of you that the death of Doctor Paul Root has in it all the elements of tragedy as far as those of us who knew him, and perhaps knew him best, are concerned. He was a comparatively young man, certainly just at the very height of his powers, just ready to step into a position of very great responsibility at the head of one of the leading schools of theology in this country. Aside from many personal or intimate matters, there are certainly all the elements of tragedy that one could think of in the sudden passing of Doctor Root.

He was a man who combined, as well as any man I have ever known, the enthusiasm of the fundamental loyalties of his childhood, of his upbringing, with the liberality of a scholar. That is not easy to do. I have not known too many men who have been able to retain their basic religious loyalties and beliefs at the same time they have become genuine scholars. Paul Root did this, and it has been a matter of interest to a good many of us to see how the two sides of his mind blended harmoniously. He was, I suppose you would say, a philosophical sociologist: that is, he belonged to that group, not too many of them, that older group who were interested primarily in the "philosophy of society," interested in trying to understand, if they could, in the broad sense, social movements. He was a man who understood because he was a sociologist; he understood that human beings have to move partly in and through institutions. And while Paul Root was an idealist, he also understood the limitations that this human fact creates: that we do have to move through institutions. The thing that kept Paul Root, the idealist, from being an unreal thinker, from being a man who expected Utopias around the corner, was the fact that he was also a man who knew what limitations institutions put on human life and who understood that society has to move along with everybody instead of simply with the brilliant individuals.

I am saying these things, not simply

in tribute to Paul Root, but to illustrate what I have said in the beginning—that he had that rare blend of mind and character and soul in which he had kept earlier religious enthusiasms and loyalties at the same time that he had pursued his scholarly interests.

There were other sides to his life. He was a preacher—a genuine preacher. He had the capacity for friendship. I have seen a good deal of him in the social circles with his friends. There were many sides to his character. The great loss that the theological world has suffered is matched by the loss not only to his family but also to his friends to whom he meant so much personally.

Of course, the thing about it is that being human beings we are looking at the gap. We are looking at what he did not do. We are looking at all the years he might have lived. But I read you a word about one to whom "a thousand years are but as yesterday when it is past" and to whom time is not measured by days but by other qualities which are very hard for finite minds to grasp. Instead of talking about the years that Paul Root ought to have had, we should perhaps be giving devout thanks to God for these very fruitful years that he has had, or to put it a little more accurately, that we have had, all of us, with him.

Dean Eugene B. Hawk:

This morning a young man in deep trouble came to my office from the College of Arts and Sciences. He was from a religious home back in Pennsylvania. He was facing some problems that were of great importance to him. I tried to impress him with the fact that some times we make decisions in an hour, in a day, which change the whole course of life. In my talk with him, and in an effort to have him anchor his life in a serious assertion of his own manhood together with his faith in Almighty God, I was thinking of the one whose body lies before us and those forces which entered into his life and character.

A generation ago, the greatest parting gift a Christian mother made to her son or daughter was a Bible. I took one to college with me with a verse from St. Matthew's Gospel written on the front page. I shall never forget that passage of Scripture. Yesterday as we were going through some of Dr. Root's books, we came upon some Bibles — gifts of his mother. On the front page of one was written the following: "Forever, O Lord, Thy word is settled in Heaven," and in the other, "Love not the world, neither the things of the world." The mother was saying out of her own faith there are some things that are fixed; they are not going to change with time. There is a great authority back of life which must command us if we go aright. There was also a call to worthily evaluate life and to choose things eternal in "love not the world, neither the things of the world."

Dr. Root had the advantage of a good start in life by reason of the influence of a godly home. He made much of it. His own home was patterned after that of his youth. It was marked by devotion, confidence, love, and faith. As we are thinking of him today and holding this special service in his honor, it may be well that we keep in mind that the only way in which we can truly honor the dead is by taking up the worthy things for which they lived and devoting our lives to those ideals to which they had given themselves. It was said of Jesus that in Him was life, and the life was the light of men. There is a way in which this statement is applicable to every life. In Dr. Root, we saw a life of a peculiar kind—a

life of a rare quality, and by reason of that life we ourselves may learn to live.

One of the greatest compliments I have heard paid motherhood was from Dr. Root a few days before he went from us. He was in great pain. He asked that we phone his mother. Someone remarked, "Do you not think it will excite her." He replied, "No, it will not excite her. She has too much faith. It will be an opportunity for a mother to pray for her son."

Dr. Root was blessed with the influences that come from Christian colleges. It will be a sad time for our civilization when religion gets out of education. We will not build many more church schools. Perhaps we do not need them, but may I say to you today that one of the things that has determined the course of America and the world for good has been the influence of the church school. Dr. Root went to Asbury College and then to Duke University. He knew how to get the best out of a school. He was a man of keen intellect, of deep convictions, and rested his life on the great truths of Almighty God. He never served a pastoral charge. It was a rare compliment that he was selected for the Seminary directly from the classroom. However, he was more than just a graduate with a Ph.D. degree. He had been a leader in college. As Dr. Rowe of Duke stated it, "He became almost a member of the faculty while he was taking his work as a graduate student." He came to Southern Methodist University because of the element of scholarship he possessed along with his sterling character, and also because of the fact that he had invested his life while in school in trying to promote the very highest ends of Christian education and the Christian life. These qualities, along with the rich attainments of the years, caused Duke University to elect him Dean of the Divinity School.

As a professor, he made the worthiest possible preparation for his class work. He never lost sight of the real end of theological training. He was always preparing ministers to preach the Gospel, to hold up Jesus Christ. He gave expression to his convictions in his classrooms, and students would often come from his lectures saying, "We had a great sermon this morning." In dealing with social problems, many of our liberals of years ago lost themselves in techniques and moved on the plane of the mere human. Dr. Root realized that all social, economic, national, and racial progress must be grounded on a great faith in human brotherhood that was rooted in the love and purposes of God. When he talked with young men about building a new world, he did not fail to relate them to the great truths of Christian living.

I cannot close without speaking of an experience in Oklahoma City some years ago. We were at breakfast at the Biltmore Hotel when Dr. Root and some friends joined us. An intelligent and alert business man in that company said, "You know, I had a rare experience this morning. Dr. Root and I came up here and had a hotel room together. When we had finished dressing, he said, 'Now wait a minute, my wife and I begin the day by reading a Psalm and then a word of prayer. It helps a lot in life. Now sit down and I will read a Psalm and we will have a prayer'." It is wonderful when religion is made a part of every day life. Dr. Root was a living witness to his faith. In this he met every encouragement from his devoted wife. It is not wonder that he bound men to him with strong ties. We never forget a man whose life is a testimonial to his faith in Almighty God.

PAUL ADELBERT ROOT — IN MEMORIAM

By Fred D. Gealy

During the early days of planning for this first issue of the Journal, *Professor Root was elected to the deanship of the Divinity School of Duke University. In order that the* Journal *might present a suitable tribute to Dr. Root, the editor asked Paul whom he would like to have write an article in appreciation of his work in the Perkins School of Theology. Without hesitation, Dr. Root replied:* Fred Gealy. *The untimely death of Dr. Root has necessitated the change from* An Appreciation *to* In Memoriam. *The following address was given by Dr. Gealy as a part of the memorial service held for Dr. Root in our chapel at the close of the Spring Quarter.*

The Editor

THE salient events in the life and career of Dr. Root are known to you, so that I need sketch them but briefly. He was born in Seattle, April 24, 1903. His father, Judge Milo A. Root, was a lawyer by profession and had attained to the position of Justice of the Supreme Court of Washington State. Throughout his lifetime Judge Root held membership in the Congregational Church. The Root family in America was an old family as American families go, antedating the War of Independence.

Dr. Root's maternal grandfather, Richard Lansdale, M.D., was born in England and was described by Dr. Root as a typical Wesleyan Methodist. A pioneer in the Northwest country, Dr. Lansdale was the first white man to explore the western sections of the Puget Sound country, travelling alone and by canoe. He brought his Methodist faith with him to the Northwest Territory, and when commissioned by the United States government to make treaties with the Indians he helped establish mission posts among them. Dr. Root's mother inherited her father's Methodist zeal. Her home and life were devoutly religious.

After a year or two in high schools in Seattle Paul suffered a year of ill health. On recovery, his mother sent him to Asbury Academy of Asbury College in Kentucky. He was seventeen years old at the time. After one year in this school he went to Youngstown, Ohio, to live with a married sister, and where for two years he was employed as a clerk by the New York Central Railroad. From Youngstown he removed to Oakland, California, to be employed for a year in a department store. Knowing Dr. Root as we have known him, it comes as a surprise to learn that at the age of twenty-one he had not yet completed his high school education. He might indeed never have continued his education had not his mother, on one of his visits to Seattle, convinced him that he should return to Asbury Academy. This he did, and remained there to be graduated from the college with the degree of Bachelor of Arts in 1930, at the age of twenty-seven.

Licensed to preach by the Methodist Episcopal Church, South, he went to Duke University for theological training. An exceptionally brilliant student career at Duke brought him his Bachelor of Divinity and Doctor of Philosophy degrees in 1932 and 1935 respectively. In the latter year he joined the faculty of the

School of Theology in Southern Methodist University and has remained among us until this day. Although we could only rejoice with him at the singular honor and opportunity which had come to him in that his Alma Mater had chosen him for the deanship of Duke Divinity School, you all know with what reluctance we contemplated the future without him.

Of his life among us, in the university and in the community, you are well aware, nor could I put into words the importance and the delight of the classroom contacts which most of you have had with his clean and invigorating mind, his radiant and healthful personality. Yet I wish to comment briefly, and indeed somewhat frankly, on one or two characteristics of a very dear and highly respected friend and colleague, which made knowing him a perpetual source of spiritual nourishment and an incessant joy.

I want to speak first about the clarity, the resiliency and the integrity of his mind. Perhaps you are not all aware that Dr. Root's earlier contacts were largely of the sort that we should call ultra-conservative. The religious patterns set for him in his formative years were those associated with such groups as the Free Methodists and the Christian and Missionary Alliance. Much of his high school and all of his college work was done in what he regarded, although not indeed without appreciation, as the constricted atmosphere of Asbury College. It can only be regarded as remarkable that after having been moored for twenty-seven years to a particular religious pattern, Dr. Root could have cut loose from the sheltered shore and have so calmly, so confidently, so fruitfully, launched out into the deeper and more turbulent waters of contemporary religious thought. With what anguish the transition from one world to another took place, I have no way of knowing. But to one who knew him only in the second period of his life, there would seem to have been no anguish. The impression he always gave was that when the larger vistas of life opened before him he moved out into them as effortlessly as the great ship moves out to sea. But however this may have been, few have made or do make such an adjustment as well as he made it. To hold fast to that which is good, yet to reach out to the things that are before, to maintain continuity of purpose and an essential loyalty, yet to be eager and alert to detect and adopt significant change in thought patterns,—this requires a clean resilient mind which knows where issues lie and which can distinguish what is important. It was this sort of mind which Dr. Root had and which made his judgment of men and ideas so sound. The depth of his understanding precluded littleness or meanness. He was always large-minded, even when confronted with the petty and the annoying. His judgments were both just and charitable.

Secondly, no one can have known Dr. Root and not have been impressed with the quality of his life. He had no interest whatever in the second-rate. In matters of taste his judgment was impeccable. He had, indeed, an almost uncanny instinct for qualitative rightness. On more than one occasion I have been astonished at his accurate judgments in areas in which I was sure he did not have the requisite technical knowledge to support such swift and intuitive insight. It was this unfailing and unfeigned delight in the good and excellent which gave his friends the sturdy assurance,

> How good is man's life, the mere living! how fit to employ
> All the heart and the soul and the senses for ever in joy!

It was this devotion to quality which made for a certain prodigality of life in him like the lavish profusions of nature.

In a sense, even the manner of his death was congruous with his life. He could not believe in death; he could only believe in life. His life was another alabaster box of precious ointment, the fragrance of which was not released grudgingly and a drop at a time, but which was swiftly broken and emptied in full tribute.

The excellent is indeed the permanent, and his spirit therefore abides with us. He is not dead; he lives. And even now, as I walk down the hall-way, and pass the open door of his room, I can hardly keep from putting my head in and saying: "Have you had your coffee yet, or have you stopped drinking the vile stuff?"

RUSSIA IN THE LIGHT OF AMERICAN EXPERIENCE

By Robert W. Goodloe

Americans appear to be divided into two camps in their thinking about Russia. Some feel we have dealt gently with Russia long enough and that we should increase our military forces and get "tough" with her. Others think that Russia is going through a period of "growing pains" and that patience should be practiced in attempting to solve problems common to both nations. Dr. Goodloe points out in the following article that Russia is only now going through a stage of political development which in a certain sense is similar to that which America passed through over a hundred years ago, and that it will be an aid to maintaining peace in the world if we but try to understand Russia's problems in the light of our own experience. The Editor

At the close of the United Nations Organization Conference at Paris in 1946, Mr. Andrei Vishinsky is reported to have said: "We know that we are divided in our political understanding; we do not react in the same way to events that are happening in the world."

What kind of people are these Russians, who "do not react in the same way" as we "to events that are happening in the world?" Since the close of the war in Europe Russian armies have controlled large sections of Germany, as by right of possession; her statesmen have carved out of numerous territories almost a continent of her own; and she has used the veto power upon such slight provocation as to bring down upon her head the anger of the world. Why do the Russians act that way?

Russia has a population of 192 million, spread out over eight million square miles. Instead of one race, they are 189 different peoples, speaking forty-one languages and dialects. Thirty years ago they overthrew the Czarist regime, under which they had lived for centuries almost as slaves; and since that time have been endeavoring to establish a more democratic form of government. Like most revolutions, this one was marked by strife and bloodshed, and on every hand suspicion and distrust and fear. For much of that time, says Mr. Eddy Gilmore, chief of the Associated Press Bureau in Moscow, "the nation was virtually shunned by many other nations of the world, including the United States and Great Britain." When Hitler attacked Russia, "American, British, and other foreign observers almost unanimously predicted that the Germans would be in Moscow soon." But Russia did not succumb!

Remembering that the people of Russia have never known real self-government; remembering that through the years of their struggle for greater freedom, instead of encouragement they received the frown of the great powers! what attitude toward other nations could be expected to be engendered in the Russian people? To achieve their goals Russia is using means we do not approve. We think Russia is wrong! But "why do they behave like Russians?"

As Russia today is the result of the experiences through which her people have passed, so also are we in America the children of our fathers! *We* believe in de-

mocracy; we have confidence in other racial and national groups; we sanction a rule of constitutional majorities. But have we been that way throughout our history? Have we ever held to our political breast the absolute veto power?

AMERICAN EXPERIENCE

The earliest permanent English colony upon this continent was settled about 1610. One after another followed until writers speak of the Thirteen Original Colonies. They had common rootage, it is true, in the Mother Country; but "separated as they were from one another," writes one of our historians, "they must have felt their differences far more than their similarities." Though cooperating in the cause of independence, when the war was over in 1783, it was possible that they would become just thirteen little republics, ripe for endless dissension and squabbling. A sober European statesman voiced the fears of many in this country as he wrote: "The mutual antipathies and clashing interests of the Americans, their differences of government, habitudes, and manners, indicate that they will have no center of union and no common interest."

And that seemed exactly true in the years immediately following independence. Witness, for example, the tariff laws which each colony passed against every other—as though the other twelve were "foreign" countries! When our agents abroad endeavored to float a loan to finance the new national government, they were asked when we were going to pay the interest on earlier grants, and whether European powers were expected to deal with thirteen governments, or one!

One of the troubles was that, under the Articles of Confederation, Congress had authority to *ask* the States for money, but no power to *collect* a dime. Faced with bankruptcy at home and disgrace abroad, an amendment was offered by Congress and submitted to the States, asking that a five per cent tariff be charged on all goods shipped into the United States, believing that with the income they might meet their expenses. Twelve states agreed, but Rhode Island, with a population of 62,000, voted No! and the other twelve, with 2,938,000, were helpless!

Are we surprised that Russia asks the *veto power?* The amending plan under the Articles of Confederation reads: "Nor shall any alteration . . . be made in any of these articles unless such alteration be agreed to in Congress . . . and be afterwards confirmed by the legislature of *every* state."

When the Methodists wrote their constitution in 1808, and set down provision for making amendments, the clause ran: "unless passed by a two-thirds vote of the General Conference and by a majority vote in *every* Annual Conference." *That* was our American mind up to about 1800, both in Church and State! "The greatest difficulty which had to be overcome," in setting up our national democratic life, comments James Truslow Adams, "was the old jealousy of the States for one another and their pretensions to complete sovereignty individually."

WRITING THE CONSTITUTION

In an effort to revise the Articles of Confederation, some bolder souls sent out a call for the states to send delegates to such a convention; but no sufficient number came. Then a second invitation went forth. This time twelve states responded. Sixty-two delegates were chosen, seven of whom never did report for duty. Fifty-five men set to work. Some disagreed so violently as to leave the assembly, and when the new constitution was ready only thirty-nine were willing to sign.

Take a peep at this body, constructing what Gladstone called "the most wonderful work ever struck off at a given time by the brain and purpose of man," under which these thirteen colonies have grown to forty-eight, and by its direction to expand the liberties and guarantee the rights of man as has no other document in the knowledge of mankind!

What a far cry from the ideal of Mr. Woodrow Wilson: "open covenants openly arrived at." Without argument, it is said, the members resolved that the proceedings should be secret and no one permitted to give out any information respecting its deliberations. They even had a discreet colleague accompany the aged Benjamin Franklin to his convivial dinners with a view to checking that amiable gentleman whenever, in unguarded moments, he threatened to divulge secrets of State.

Strange as it may seem to us, upon the question as to whether or not the constitution would be adopted raged the fiercest debates ever held upon this continent. As in relation to the UNO today we have the "big five," in that day were the "big three." A number of the smaller states gave their sanction without delay, but the big three—Massachusetts, Virginia, and New York; without which colonies the union could never have come to success—hesitated distressingly long. When the votes in Massachusetts were finally counted, that "cradle of American democracy" had approved the constitution by a majority of 19 votes out of 355. Approval in Virginia was by a majority of ten out of 168; while in New York the vote was 30 to 27.

When Mr. Andrei Vishinsky declared in 1946: "We are divided in our political understanding," he was but bringing down to date the fears, the distrust, the group sensitiveness of American colonial experience. But what we in America have achieved in the intervening 160 years we believe, through patience and forbearance, can be done in Russia. As the constitution adopted in 1789 did not make internal peace absolutely secure, but was threatened by the bloody Civil War of the 1860's, so the United Nations Organization is not an infallible agency, and will depend for its success upon broad sympathy and continued effort. Let America give that quality of statesmanship in the tempting, trying days ahead.

CHURCH UNION NOW

By E. Stanley Jones

The following address was delivered in the Perkins School of Theology Chapel, October 2, 1947.

THERE is a growing conviction that the next step within the Christian Church is to unite. The period of analysis is now over and the period of synthesis has begun. The period of analysis was inevitable. Truths lost sight of had to be rediscovered and put back into the stream of Christianity through organization. Almost all the existing denominations grew out of some rediscovery of neglected truth or neglected emphasis. Those truths or emphases are now in the process of becoming the property of us all. We are cross-fertilizing each other. We read the same books. We sing the same hymns. We believe in the same Christ. We pray to the same God. Another process of cross-fertilization: We marry across denominational lines. Moreover, when we drop down to the level of experience we share a common life—the life of Christ.

What would the principle of Federal Union applied to the churches mean? How would it work out in practice?

1. Since we all belong to Christ we would express that inner unity in outer fact and all belong to the Church of Christ. But since we are in America, we would call it, "The Church of Christ in America." Some might prefer to call it "The United Church of Christ in America," or simply, "The United Church of America."

2. The Church of Christ in America would have constituent elements in it. It would have branches—"The Lutheran Branch of the Church of Christ in America," "The Baptist Branch," "The Episcopal Branch," "The Nazarene Branch," etc. They would no longer be churches—they would be branches of the *One* Church—"The Church of Christ in America." The central renunciation is made—they cease to be separate entities and become part of one church. That change from Churches to Branches of the one church is fundamental. It distinguishes Federal Union from Federal Association. *The Branches have delegated sovereignty to the Union while retaining freedom of local self-government under that Union.*

3. Over these Branches there would be a "General Assembly of the Church of Christ in America." This would be made up of delegates from the Branches pro rata. To give the smaller bodies a more equal representation there might be two houses in the General Assembly—the one made up of an equal number of delegates from each Branch and the other an unequal number from the Branches according to membership. Or if there were one house, then there could be an equal minimum quota for each Branch, large or small, plus delegates according to numbers.

The General Assembly would be the sovereign body in "The Church of Christ in America." There the whole church would speak and act.

4. Under the General Assembly would be the State, the County, the City Assemblies. These would deal with the more local interests and issues.

5. In the County and City Assemblies the matter of overlapping, duplication and competition of local churches could be dealt with. Since now the Branches are no longer competitive, but are a part of one Church, the point in competition would be taken away—the Church should not compete with itself.

6. In each country there would be the national expression of the Church of Christ: "The Church of Christ in Canada," "The Church of Christ in Britain," "The Church of Christ in Mexico," "The Church of Christ in India," "The Church of Christ in China." These national expressions would embody the peculiar genius of that particular nation and would give scope to be itself and enrich the rest. For each nation has something unique to contribute to the rest. These national expressions of the one Universal Church would give scope for the national genius to flower for the enrichment of the whole.

7. Over all these national expressions would be "The World Assembly of the Church of Christ." This World Assembly would be made up of delegates from each of the national assemblies.

In this World Assembly questions confronting the Church as a whole would be dealt with. Here the Church would speak with a united voice. Suppose it could do that now in this confused world situation! It would be listened to, for the Christian Church represents 737,000,000 people—the greatest single unit of the world.

As to the doctrinal basis of the Union, we could make it as simple and as ultimate as Christ made it. When Peter made the great confession, "Thou art the Christ, the Son of the Living God," the reply of Jesus was, "Upon this rock I will build my church." What was the rock upon which Jesus was to build the church? Upon Peter, the man? Hardly, for in a few verses Jesus says to Peter, "Get thee behind me, Satan." If he was the rock, it was a poor rock, and wobbly. The rock was the rock of the confession he had just made, "Thou art the Christ, the Son of the Living God." The rock upon which the Christian Church is founded is that rock—the rock of the confession that Jesus is that rock—the rock of the confession that Jesus is "The Christ, the Son of the Loving God." That confession is the thing that distinguishes a Christian Church from any other kind of a Church —this makes it a *Christian* Church.

This "rock" is beneath us all—it is the one thing that underlies the various denominations—we all make that confession. Any denomination then that could make that confession would be considered to have met the doctrinal requirements. For that confession contains within itself the germ of all that is fundamental in Christian faith. Federal Union would not ask more than that; it could not ask less. It would ask just what Jesus asked. It is safe and wise to make central just what He made central. He made this confession central. Who but Jesus is central in the Christian faith?

Christians of the world, unite! You have nothing to lose except your dividing walls. The only basis on which it seems practicable to unite is Federal Union. There is an inevitability about the idea of Federal Union. The world is moving toward it in every branch of life. It is bound to be applied to the world situation. The nations are moving toward a Federal Union. That is our collective destiny!

FACULTY NOTES

WESLEY C. DAVIS, *Editor*

DEAN E. B. HAWK spent the month of August in Denver, where he seasoned his vacation by preaching each Sunday at the Simpson Memorial Methodist Church. On September 1 and 2 he attended the meeting of the Association of Methodist Theological Schools in Cincinnati.

Professor Goodloe spent the greater part of June and July in Arkansas, where he conducted Bible conferences and taught in various training schools. Two weeks were given to the Pastors' School at Conway, while nearly a month was spent at Mount Sequoyah, first in the jurisdictional School of Missions, and then in the Leadership Training School. The second half of the Summer Quarter was spent in Evanston, Illinois, where he taught in Garrett Biblical Institute. During the past year he has written a series of articles on "Methodist Beliefs" for the *Southwestern Advocate*.

Professor Hicks taught during the Summer Quarter in Perkins School of Theology. He also conducted courses at the Alabama Pastor's School at Montgomery and at the Mexican Pastor's School at Kerrville, Texas. The latter part of the summer was given to Bible conference work in the area of the Texas conference. During the past year he has published *The Books of History,* one of the study-course books in "A Guide for Bible Readers" series.

Professor Davis spent the month of July in Arkansas speaking in a series of Bible conferences. During the last week of August he taught in a training school at Mount Sequoyah, and early in September in a similar school in Port Arthur, Texas. He has written an article on "Christ and the Christian" in the current issue of the *Home Quarterly*.

Professor Carlyon preached the Baccalaureate sermon at the Texas State College for Women early in June. During the summer he has filled many other pulpit and lecture engagements, and has taught in training schools both at Junaluska, N. C. and at Mount Sequoyah. Following the Summer Quarter he conducted a series of Bible conferences in Arkansas. Publications for the year are: *Thirteen Favorite Sermonettes,* a series of devotionals delivered over station WFAA, Dallas; "The Kingdom of God," in the fall issue of *Christian Action;* and "Teaching Helps," in the fall issues of *Workers With Youth.*

The summer activities of Professor Martin include the following: served as chairman of the Study Committee on "The Ministry and the Rural Church," National Methodist Rural Life Conference, Lincoln, Nebraska, July 29-31; chairman of the annual meeting of the South Central Jurisdictional Conference Board of Missions and Church Extension, Mount Sequoyah, July 1-4; taught in Texas Pastors' School, Dallas, September 1-5; addressed Arkansas-Louisiana Area Council, Shreveport, Louisiana, September 2. In addition to the lesson materials which he writes for the *Teacher's Quarterly,* he has during the past year published the following articles: "Recognition for Rural Pastors" in the July issue of *Shepherds,* and "The Church and Soil

Conservation," which was carried by all the Conference *Advocates* as a part of the Crusade for Christ publicity.

Professor Marlatt conducted a series of devotional services at the New Mexico Annual Conference held at Carlsbad, last May. At the request of Bishop Angie Smith this series will be repeated at the East Oklahoma Annual Conference next summer. During the week of June 16-20 he taught a course in the Missouri Pastors' School at Fayette, Missouri. His "Hymns for Peace through World-Friendship" are to be made the theme-songs of the *New World Hymnal,* which is edited by Dr. H. Augustine Smith and is to be published in 1948 by Fleming H. Revell Company. Professor Marlatt will be the associate editor of the Hymnal in charge of editing the texts of new hymns, responsive readings, and special services for Holy Days.

Professor Marsh spent the first six weeks of the Summer Quarter in Chicago and Kansas City working on a project under the sponsorship of the Carnegie Foundation for Research. The publication of articles in the September issue of *The Pastor,* the August issue of the *Christian Century Pulpit,* and the June 19 issue of the *Southwestern Advocate* followed as one result of this research project. The latter part of the summer was spent in teaching at S.M.U. Early in September he was awarded the Ph.D. degree from Northwestern University.

Mrs. John Warnick, Librarian, and Miss Nell Anders, Registrar, have been on the job all summer, looking after vital interests of the school with characteristic efficiency and courtesy.

THE EDITOR'S PAGE

There are 187 students enrolled in the Perkins School of Theology. This is the largest enrollment for the Fall Quarter in the history of the school and is an indication of an expansion program now being planned.

Scarcity of housing rather than the number of applicants determined the present enrollment. You will want to watch your school grow in numbers and influence as its leadership increases in the training of an educated ministry for the Methodist Church.

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Mrs. C. W. Kent and Juan N. Pascoe are visiting lecturers in the School of Theology for the Fall Quarter. As most of you know, Mrs. Kent specializes in children's work. Dr. Pascoe is lecturing in Church History and has consented to write an article for the Winter Number of the Journal on some of the problems facing the Protestant Church in Latin America.

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The pen and ink sketch on the front cover of the Journal is a drawing of the proposed chapel for the Perkins School of Theology. The sketch was made by Tom Grimes of the Dallas Museum of Fine Arts.

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If you have enjoyed this issue of the Journal, the Editor would like to know what about it you appreciated most. On the other hand, suggestions as to what you would like to have included in future numbers will be equally welcome.

The Editor is grateful to those of you who have reported alumni news from your various conferences. Nearly all of the conferences in the Jurisdiction are represented, the news from only a few coming in too late for the necessary dead line.

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The Perkins School of Theology has lost some staunch friends during recent months through the death of the following people:

Jessie A. Meredith, sister of our Registrar, Miss Nell Anders; M. B. Hughey, financial benefactor of the school; Clifford G. Cearley, one of our students; and Dr. W. D. Bradfield, former teacher in the School of Theology. Due to Dr. Bradfield's close relationship to the school for so many years, a more complete statement about his life will appear in a later number of the Journal.

* * * * *

The Winter Number of the Journal will contain a report by Dean Hawk on the new building program which is to be launched soon for the Perkins School of Theology. Other articles will include an explanation of our changing curriculum as interpreted by Fred Gealy; an article by A. W. Martin on some problems confronting the rural ministry; a preview of Ministers' Week, written by Earl Marlatt; and other articles by faculty members and students, all of which will help in giving a broad view of what is going on here in the Perkins School of Theology.

ALUMNI NEWS

James T. Carlyon, *Alumni Editor*

Little Rock Conference, Mouzon Mann, Conference Reporter.

W. Neil Hart, pastor of Asbury Methodist Church, Little Rock, has been elected to a two-year term as president of the Hendrix Alumni Association. Neil had a busy summer, teaching at Lake Junaluska Leadership School and speaking at the Rural Conference at Lincoln, Nebraska.

Mark and Mrs. Vaught are the parents of a daughter, Jane, who was born in May.

John McCormack, R. A. Teeter, and Roy Fawcett attended the Rural Conference at Lincoln, Nebraska.

North Arkansas Conference.

Roy Bagley at Newport spent a busy summer, having assumed responsibility for inaugurating and financing a recreational program for the community. His own church led the subscription list and other agencies joined to make a significant beginning of community-wide recreation.

Ira A. Brumley continues an ambitious educational program for the Conference, using half of the Perkins faculty during the past summer for Training Schools and Bible Conferences. He visited the campus during the Spring Quarter.

Paul Bumpers is actively at work organizing and developing the new Wiggins Memorial Church in Fayetteville. New church and parsonage have required a good deal of physical labor along with the regular preaching and church administration.

Edwin Dodson, after luring one Miss Becker into saying "Yes," left Texas for Arkansas.

Harold Eggensperger added to the regular summer program an active leadership for the Benton County local option election. His parsonage has been papered and refurnished by a grateful people.

Elmo Thomason dropped into the editor's office recently and introduced his attractive wife. They are living happily in a new parsonage at Rector, Arkansas, where he is pastor of Fourth Street Church. They entertained Professor Carlyon for a week in September while he was teaching in the Rector Training School.

James Upton, popular teacher in Hendrix College at Conway, received his Master's degree at the summer convocation at S. M. U. He wrote a thesis on "The Doctrine of Revelation in Personalistic Philosophy."

Kermit Van Zandt and his capable wife entertained the Fayetteville District Conference on September 9 at Huntsville. The day was climaxed with the laying of the cornerstone of the new church building by Rev. Elmo Hook, the District Superintendent, assisted by the preachers of the district. Kermit reports three promising young men for the ministry and hopes they will come to Perkins in due time.

James Workman, First Church, North Little Rock, is dreaming of a new church building in the near future. He and Mrs. Workman are happy to have a son in Perkins School of Theology this fall.

East Oklahoma Conference, Earl S. Walker, Conference Reporter.

L. E. Shackelford, of Bristow, after returning from the chaplaincy, spent a year at Heavener in the McAlester District and was then appointed to our church at Bristow. Shackelford served as Dean of the Conference M.Y.F. Camp at Camp Egan, held in the first week of July. Mrs. Shackelford is a splendid youth worker and specializes in recreation. While her husband was in the service she served on the staff of the First Church at Ardmore.

Phillip Royal did a splendid piece of work at Caddo and has been well received in his new charge at Prague, in the Cushing District.

Owen Gragg is at Wesley Church, Shawnee. He is in his second year at Wesley where he has a membership of 578 and a total budget of approximately $7,000.

Kenneth Copeland is now in his fourth year as pastor of First Methodist Church at Stillwater and Allen Lamar Cooper is director of the Wesley Foundation there. These men minister to a student body of approximately 2,500. In the seven and one-half months of the short conference year just closed they received a total of 196 members.

Littleton Fowler is beginning his second year at Antlers. He is serving the Durant District as District Director of Evangelism and is especially happy with his young people.

Jack Featherston, formerly of S. M. U., has returned from Drew University, Madison, New Jersey, to become pastor of the Calvin-Stewart Charge of the McAlester District. Jack was the inspirational speaker for the District M.Y.F. Camp at Camp Egan in June, and also for the Young Adult Camp there in July.

Earl S. Walker is serving his fifth year in Grand Avenue, McAlester, where he has received above 600 members. The parsonage has been cleared of debt during his pastorate, and the parsonage and church have been redecorated. The East Oklahoma Annual Conference will meet in Grand Avenue next June.

Ralph Patterson returned from the chaplaincy to Bowlegs in the McAlester District. Under his leadership there the parsonage has been remodeled and enlarged. He was also appointed to Tecumseh, of the McAlester District, this year. Ralph's brother, J. G. Patterson, is our pastor at Coalgate in the Durant District.

Clayton Walters is our pastor at Beggs and is doing a good job there.

Joe Strother is enjoying a four-year pastorate in First Church, Okmulgee. Joe is now Conference Director of Evangelism. His church recently raised the money to completely air-condition his church plant.

Lee Bowles returned to Spiro after his work in the chaplaincy, then was appointed to Epworth Church in Tulsa. He presided at the S. M. U. Banquet which was held at Centenary Church during Annual Conference.

Clarence Ball has been prominent in the leadership of the East Oklahoma Conference for some time. He is chairman of the Conference Committee on Evangelism. One of the outstanding projects his committee sponsored was a Camp Meeting held at Camp Egan the latter part of August. William H. Wallace, pastor of St. Luke's Church, did the preaching.

D. Wesley Doak is another of our fine fellows who did a good job in the chaplaincy and has returned to a church at West Tulsa.

Poe Williams is now the Conference Director of Youth Work, and recently returned from Boston where he spent five weeks in a seminar on youth work in preparation for the youth program in the next quadrennium. Poe has served as inspirational speaker in many camps during the three years he has been in the Conference.

West Oklahoma Conference. Nuell C. Crain, Pastor of the Wesley Church in Oklahoma City, sent the following items about S.M.U. men in his Conference:

John Crowe, formerly pastor of First Methodist Church, Tulsa, is now the District Superintendent of the Enid District of the West Oklahoma Conference.

Neil McFarland, graduate of the School of Theology, 1947, is associate pastor of Crown Heights Methodist Church, Oklahoma City, serving with the pastor, Dr. John R. Abernathy.

Walter Gilliam, now serving his tenth year as pastor of St. Mark's, Oklahoma City, was recently named president of the Ministerial Alliance of Oklahoma City.

Carroll Moon, formerly pastor of Creston Hills, Oklahoma City, was given leave of absence at the last session of the Annual Conference, following a period of illness, and is spending a part of this year in California.

Oklahoma Indian Mission Conference, Linn Pauahty, Conference Reporter.

The Oklahoma Indian Conference held its

annual session at Seminole Hitchitee, September 4 to 11. It was estimated that 1,500 delegates would attend the meeting. The Seminoles were hosts to the six state tribes, and welcomed delegates from five other tribes. Bishop W. Angie Smith was in charge of the Conference. Rev. W. U. Witt, superintendent of the Conference, and others from the General Board of Missions, New York, assisted in the five-day program.

A revival meeting held at the Witt Memorial Indian Misssion Church, August 24, through September 3, attracted much attention in Tulsa, especially among the Indians. Linn Pauahty, former student in the Perkins School of Theology of S.M.U., is pastor of the church, and Fred Skeeter, also a former student of S.M.U., is associate pastor. Pauahty reports that while the dress of the Indians is modern, the feeling of thousands of years of proud history is observable in the solemn faces of these first Americans as they sing and pray to the God whom missionaries brought them knowledge of so many years ago.

Dr. W. U. Witt, General Superintendent of the Indian Mission Conference, believes that the Indian Mission faces an open door of opportunity which presents a great challenge to our Methodist Church. There are around 35,000 or perhaps 40,000 Indians in the fourteen tribes where we have established our church. Seven of these tribes are very well served by our church, others are barely touched. There are around 80,000 Indians in the state untouched by our church and for the most part by any church. Many of this group live in communities where there does not seem to be a sufficient number for an organization of promise.

Benefits from a few scholarships for young ministers attending the School of Theology, S.M.U., are already observable. Forbis Durant, Choctaw, serving his second year as District Superintendent; Benson Wallace, Chickasaw, pastor Seeley Chapel; A. D. Brown, pastor, Jesse Circuit, Eastern District; Linn Pauahty, pastor Witt Memorial Indian Mission Church, are some of the men aided by these scholaships.

The Nebraska Conference. Melvon Ireland, Conference Reporter.

Melvon Ireland, class of '45, has served the church at Pierce since graduation. Conference responsibilities include membership on the Board of Ministerial Training, the statistician's staff, and the Committee on Ministerial Qualifications. He is Missionary Secretary of the Norfolk District and served this past summer as Dean of the District M.Y.F. Institute. Last October Daniel (Danny) Ralph joined the parsonage staff at Pierce. Melvon forwarded the editor the following information about two members of the class of '44, who are also working in the Nebraska Conference.

Richard Dinsdale is pastor at Louisville. He has been pastor of this church since leaving S.M.U. In the Conference, Richard serves as a member of the Commission on Town and Country Work, as one of the Committee to Promote Graduate Work and as the Omaha District representative in the Statistician's Office.

Dale Westadt is pastor at Tilden, Nebraska, having formerly served the church at Fullerton. He is a member of the Conference Committee on the American Bible Society. In district activity he has done outstanding work in the church school field. During the past summer he has served as Director of our District Intermediate Christian Adventure Camp. Since leaving S.M.U. Dale has taken unto himself a wife and the parsonage home has been blessed by the arrival of "Bobby Dale."

Louisiana Conference, B. C. Taylor, Conference Reporter.

J. W. Ailor is now superintendent of Memorial Mercy Home in New Orleans.

Beverly Bond, after serving as chaplain, is now enjoying pastoral work again at Athens, Louisiana.

Henry Bowdon was given the D.D. degree by Centenary College at the June Convoca-

tion exercises. Henry, Jr., recently preached his first sermon in First Church, Lake Charles, where his father is pastor.

Leonard Cooke has done a magnificent piece of work at Broadmoor Methodist Church in Shreveport. Their plans call for a $100,000 sanctuary.

Maurice Fulkerson is a chaplain in the U. S. Army.

Hubert Gibbs is a first-year District Superintendent on the Lake Charles district.

Jolly B. Harper serves in the prosperous paper mill town of Bastrop. He is in the midst of an education building program. He says the mill odor smells like "ham and eggs" to him.

Ted Howes is pastor of our lovely little church on Caddo Lake in the city of Morringsport. Ask him about the big fish.

J. F. (Speedy) Kilpatrick is a proud father since the arrival of little "Speedy." He declares Tallulah has taken on new life and he now has something to "yell" about.

Carl Lueg, his three sons, and wife, Marjorie, are having a great pastorate in the city of Homer. Carl has recently spoken to the Louisiana Tech student body and is in demand for revivals.

K. G. McDowell is a newcomer to Zachary but is giving a good account of himsef in the land of strawberries.

Since going to Rayville six years ago, Jack Midyett has put the Methodist Church on the map. He has rebuilt the entire church and educational plant and every time there is talk about moving him the congregation raises his salary and demands that he stay.

Virgil Morris is one of the "workin'est" District Superintendents in the Louisiana Conference. He is giving special emphasis to the cause of Christian Education in his district and has helped to raise the level of appointments in all the charges of the Baton Rouge District.

Sam Nader and his congregation at Jennings are planning a $100,000 Gothic church and educational building. Sam's recent sermon on "Facing the Race Question" received a citation from *The Churchman,* and was read over a national hook-up by the late Mayor Fiorelio LaGuardia.

George and Frances Pearce are happy over the arrival of another daughter, Jean, who made her appearance on April 29. George is also in the process of building Memorial Methodist Church in the fast growing college section of Monroe.

Bill Mayo is the enterprising pastor at Baker and a worthy representative of Perkins School of Theology.

C. W. Quaid and his family are enjoying one of the loveliest parsonages in Louisiana at Many. This county seat gives the minister an opportunity for large service to the entire parish.

Dan Raulins, our representative on the S.M.U. Board of Trustees, is having a fine pastorate in Sulphur, Louisiana. He is in the heart of the "Deep French" country and is having to brush up on his "Cajun" dialect.

Jimmie Reaves has decided to stay in the Navy for a while. He is located at Memphis, Tennessee.

Bill Reid, after serving as a chaplain, was associate pastor at First Church, Little Rock, for a year. Then last year he served as supply pastor at Ruston for several months. At present he is having a happy pastorate at Amite in the heart of the milk producing and strawberry growing area.

Don Risinger is enlarging and beautifying the church plant at Oakdale where a big chemical plant has brought in several hundred new families.

J. H. Sewell is having a great time at Jena. This church, Nolley Memorial, was made famous by that great missionary soul, Richard E. Nolley, who lost his life trying to cross a swollen stream to reach his appointment near Jena.

W. E. Trice is pastor of University Methodist Church, Baton Rouge. Approximately $250,000 has been raised in the conference for this enterprise. Bill was one of the Religious Emphasis speakers at S.M.U. this year and also was Youth Night speaker at the Little Rock Annual Conference of the Woman's Society of Christian Service.

Bentley Sloane expects to start on a new sanctuary at Vivian this fall. The money is already in hand and the people are ready to go. Bentley was the morning preacher at First Church, Shreveport, recently.

O. C. Stapleton is in the midst of his first year at Waterproof, one of the richest farming sections of the state.

Jimmie and Alice Stovall (Alice Mills of Dallas) are the proud parents of a little daughter. Eunice has opened its heart to them and they are very happy in their new situation.

E. L. Tatum is regimenting the forces in his Delhi church and making it effective in the life of that fast-growing oil town.

Karl Tooke is in the midst of a building program at Canal Street Methodist Church in New Orleans. He has recently purchased lots back of the church and will begin the work of building the first unit this fall. Karl attendent the Urban Work Conference at S.M.U. in July.

Lewis Tucker is in his first year at Farmerville.

R. E. Walton and wife are proud of their new son who arrived last year to brighten the Sterlington parsonage.

Don Wineinger is meeting with outstanding success in building Davidson Memorial Church, Lafayette.

Central Kansas Conference, Clarence J. Borger, Conference Reporter.

Southern Methodist University men are taking an active part in the youth work of the Central Kansas Conference. Out of seven district directors in the conference, three of them are from Southern Methodist: Glenn Matthew, Hutchinson District; Leonard Smoot, Salina District, and Clarence Borger, Wichita District. Also, Donald Kessler and Clarence Borger were directors of intermediate camps this past summer in the Conference.

Alumni of Southern Methodist are looking forward to another get-together at the time of annual conference, October 8-12. There are now ten or more full time pastors in the Central Kansas Conference who graduated from Perkins School of Theology.

Donald Kessler of Sublette, Kansas, has been spending some time this summer in school at Iliff.

Glenn Matthew underwent an appendectomy last spring, but has fully recovered and is back at work at Burrton, Kansas.

Robert Yeagy is adult advisor for the Recreation Commission in the Conference youth program. Last winter he visited nearly every district in the Conference putting on recreation demonstrations and teaching recreation classes. This past summer he directed the recreation at one of the intermediate camps.

Kansas Conference, Earl Perry, Altamont, Conference Reporter.

King Vivian, B.D. 1919 and M.A. 1920, now minister of McKendree Methodist Church in Nashville, Tennessee, was one of the principal speakers at the Kansas Conference Pastors' School in Baldwin, June 16 to 20, 1947.

Robert Harvey (B.D. 1945) and his wife made a short visit with Earl Perry (1946) and his family in Altamont on August 6. Robert, now at Hartford, Kansas, was driving to Missouri where he planned to spend a short vacation.

New Mexico Conference, Fulton Moore, Conference Reporter.

Bryan Hall is now serving in the eighth year of his pastorate at the Methodist Church

in Deming, New Mexico. He has been secretary of the New Mexico Annual Conference for several years.

J. C. English is in his fifth year as pastor of the First Methodist Church in Clovis, New Mexico. He is serving the New Mexico Conference as a member of the Commission on World Service and Finance.

Joe B. Scrimshire is pastor of Central Avenue Methodist Church in Albuquerque, New Mexico, having gone there last May from the church at Santa Fe. He is chairman of the Commission on World Service and Finance of the New Mexico Conference.

Joe T. Emanuel is serving his first year as pastor of the Methodist Church at Las Cruces, New Mexico, having just closed a successful pastorate at Monahans, Texas. He is chairman of the Board of Hospitals and Homes, treasurer of the Wesley Foundation Committee, and a member of the committee on Conference Relations and Ministerial Qualifications.

Fulton Moore, B.D. 1929, is serving his second year as pastor of the Methodist Church in Las Vegas, New Mexico. He is chairman of the Wesley Foundation Committee of the New Mexico Conference.

The Southwest Mexican Conference, Ben O. Hill, Conference Reporter.

At the recent session in Albuquerque, New Mexico, July 3 to 6, Alfredo Náñez, B.D. 1932, was reappointed Conference Missionary Secretary for the seventh year. Alfredo serves also in the capacity of Educational Secretary for the Conference, and in this double capacity is doing a monumental work. In August he visited numerous points in the Island of Cuba under the auspices of the General Board of Education and the Cuba Conference Board.

Josué González, A.B. 1945, and a student at Perkins, is in charge of the Spanish Methodist Church in Fort Worth. He was elected ministerial delegate to the Jurisdictional Conference, 1948, which is to meet in El Paso, Texas.

The following students at Perkins received appointments to Spanish-speaking churches: Oscar F. Rodríguez, A.B., B.D. 1947, and prospective M.A. 1948, to Sherman, Texas; Narciso Sáenz, to Brownwood; Sabás D. Casas, Hillsboro; Angel Fernández and Silvestre Gallardo, A.B. 1947, students at Perkins, 1947-48.

Ben O. Hll, M.A. 1933, missionary under the General Board since September, 1907, also a member of the Southwest Mexican Conference, has returned to the S.M.U. campus as sponsor of the Latin-American students.

Southwest Missouri Conference, Val B. Strader, Conference Reporter.

Joseph M. Shockley, class of 1924, pastor at Warrensburg, Missouri, has served as a District Superintendent eight years, and has been pastor of churches in Clinton, Marshall, and Jefferson City, Missouri. He has been Chairman of the Annual Conference Board of Education, a Trustee of Southern Methodist University, and is the present Chairman of the Annual Conference Commission on Town and Country Life. In May of 1943 he delivered the baccalaureate sermon to the graduating class of Central College, Fayette, Missouri, and received the D.D. degree from the college. He is leading the Methodists in Warrensburg in a building program.

Shrum Burton, class of 1942, pastor of Trinity Church, Mountain Grove, Missouri, experienced a three-year tour of duty as chaplain in the U. S. Army. His foreign duty stationed him in New Caledonia prior to his participation in the campaign to liberate Luzon. For wounds received in March of 1944 he was awarded the Purple Heart. He has served as Dean of Men at the Mozark Institute at Mount Sequoyah, and has finished a five weeks' course of study at Garrett Biblical Institute, Evanston, Illinois, this summer..

Perry A. Rowland, class of 1941, pastor at Warsaw, Missouri, entered the Navy Chaplain Corps in 1942. For nineteen months he served in the battle zones of the Southwest Pacific, before being released from the Navy in November of 1945. The Navy ordered him to

duty for two weeks this summer at Great Lakes Naval Base. He has served as Dean of the Intermediate Youth Camp. His two daughters, Virginia Ruth and Carol Jane, approaching 6 and 2, respectively, share the same birth date, December 11.

Edward J. Christian, class of 1932, and Val B. Strader, class of 1939, served with the U. S. Army as chaplains, the former entering active duty June 10, 1943, the latter April 28, 1944. Both served in the ETO before and following the conclusion of hostilities, and both men were assigned by the Presiding Bishop of the Annual Conference in 1946 to the churches they served prior to their connection with the army: Edward to the Methodist Church at Blue Springs, Missouri; Val to the Methodist Church at Versailles, Missouri.

Vernon W. Becker, class of 1939, is pastor of the Methodist Church in Nevada, Missouri where two congregations merged late in 1945 to form a large united body of Methodists. Becker is Secretary of the Annual Conference Board of Education, and taught two courses for undergraduates in the courses of study at the Conference School of Ministerial Studies held at Central College, Fayette, Missouri, this past June.

Texas Conference, Harry N. Holmes, Stowell, Conference Reporter.

Dean Willis Tate of S.M.U. was the inspirational speaker for the 200 young people of St. Paul's and Riverside Methodist Churches in Houston when they met each night from July 20 to 26 for their Youth Activities Week. Dr. Eddy Asirvatham of Madras, India, spoke twice each evening to the college-age young people and to the adults. Two S.M.U. exes are the pastors of the two churches: Dawson C. Bryan, of St. Paul's, and Ben F. Lehmberg, of Riverside.

Paul W. Quillian, First Methodist Church, Houston, was a delegate and speaker at the Ecumenical Conference of Methodism held at Springfield, Massachusetts, September 24 to October 2, 1947. Dr. Quillian spoke September 27 on "Reaching the Unchurched."

The E. Leo Allen's, the Lawrence Stokes, and the John Paul Brown's have all been made happy recently by the addition of a new member to each of their respectve families.

A. C. Bell, who has served in such a splendid fashion for the past two years as Executive Secretary of the Texas Conference Board of Evangelism, has returned to the active pastorate. At the meeting of the last Annual Conference, he was appointed pastor of the First Methodist Church at Carthage.

Robert Greaves assumed his new job as Director of the Wesley Bible Chair at Stephen F. Austin State College in Nacogdoches on July 15, 1947. He is to serve also as Educational Director of the First Methodist Church in that city.

In a post-Conference change of appointments, Walter Rabb Willis was transferred to the position of District Superintendent of the Jacksonville District; A. D. Lemons became pastor of the First Methodist Church, Marshall, Texas; and Stephen S. McKenney was appointed District Superintendent of the Longview District.

Following the close of Annual Conference, Dawson C. Bryan, pastor of St. Paul's Methodist Church, Houston, preached and taught a course on evangelism at the Pastors' School, held in McKendree College, Lebanon, Illinois, June 17 to 24.

Durwood Fleming, pastor of St. Luke's Methodist Church, Houston, engaged in some special study at Union Theological Seminary, New York, July 23 to August 18.

Howard Grimes, formerly associate minister of the First Methodist Church in Houston, attended the regular summer session of Union Theological Seminary from July 5 to August 15. He returned to Houston for a month's special service to the church following the close of his summer studies. Then, accompanied by his wife, who is also taking work, Howard resumed his graduate studies at Union.

Paul W. Quillian of First Methodist Church, Houston, spoke at the Indiana Pastors' School, held at Purdue University, September 1 to 5, 1947.

Fred Marsh, pastor of the Bellaire Methodist Church, was appointed as the Houston District representative to attend the special summer course on City Survey at S.M.U. during July.

The Texas Conference Ex-Students Banquet was held on the evening of the opening day of the Annual Conference, June 10, at St. Paul's Methodist Church in Houston. Mr. Frank L. McNeny was the principal speaker. Durwood Fleming, chairman, presided at the banquet. Officers of the Ex-Students' Association elected for the new year were: Ben F. Lehmberg, Riverside Memorial Methodist Church, Houston, chairman; Robert Wilson, vice-chairman; and T. Walter Moore, Park Place Methodist Church, Houston, secretary-treasurer.

North Texas Conference, Boyd I. DeVore, Conference Reporter.

Lance Webb, who is in his seventh year as pastor of the University Park Methodist Church in Dallas has recently returned from a month of study at Union Theological Seminary in New York City.

Joseph M. Connally and Mrs. Helen Titterington Connally spent a month with their family in the Sierra Mountains of California. While there they attended one of the four Ashrams conducted this summer by Dr. E. Stanley Jones. Joe is District Superintendent of the Greenville District.

Paul C. Stephenson, District Superintendent of the Dallas District, attended the Rural Life Conference in Lincoln, Nebraska, and then went to Yellowstone National Park for a vacation trip in August.

J. Daniel Barron, pastor of the Grace Methodist Church in Dallas, attended a three weeks' course at Garrett Bible Institute this summer. His main study was "The City Church" in which he made a "personality analysis" of the church of which he is pastor.

David and Mrs. Spradling of Quinlan, and their young son, David, Jr., attended the recent Rural Life Conference in Lincoln, Nebraska.

Glendell Jones, formerly pastor of the church at Duncanville, was appointed Rural Life Secretary for the North Texas Conference at its last meeting. He has been assisting in survey, organization and reorganization work in rural sections of the Conference.

Herman F. Mayo and Mrs. Janet Greeman Mayo of Celeste took their vacation in September, visiting in Washington, D. C.

Clarence Collins and his family have moved to Wichita Falls. Clarence was pastor at Cumby and has become associate pastor of First Church in Wichita Falls.

Lowell Hudson is now chaplain of the Dallas Methodist Hospital. He is also assistant to Superintendent Cicero B. Fielder.

Northwest Texas Conference, Jordan Grooms, Conference Reporter.

Alsie Carlton, pastor of St. John's Church, Lubbock, Texas, spent the summer in study at Boston University.

Leroy Brown has been transferred to the Central Texas Conference and is stationed at Glen Rose.

Howard Crawford is the new District Superintendent of the Stamford District.

U. D. Crosby has been elected Executive Secretary of the Board of Education for the conference. He maintains his office in Lubbock.

Charles and Mrs. Fike of Gruver are the proud parents of a new son.

Miss Mattie Sue Howell resigned her work as Conference Youth Director and is now living in Nashville, Tennessee, where she is a member of the faculty of Scarritt College. Miss Howell is teaching in the Department of Religious Education.

Cecil Matthews was a member of the staff of the Mt. Sequoyah Leadership School this summer.

Doyle Ragle is a new member of the faculty of McMurry College.

BOOK REVIEWS

Fred D. Gealy, *Editor*

The Books of History

By John H. Hicks. New York, Nashville and Dallas: Abingdon-Cokesbury, 1947. 160 pp. $0.60.

This book is one of a set of eight small volumes edited by Dr. Harris Franklin Rall and intended to make the Bible readable and understandable. Dr. John H. Hicks of the Perkins School of Theology is the well qualified author. He probably knows the Old Testament as thoroughly and intimately as any man alive, and he understands the intellectual and spiritual needs of young ministers and the youth leaders of the church of today—this by a sort of teaching genius.

The book is a fine example of the sort of service which scholarship can render the church at this time. There is no echo of a controversial period. The author addresses a generation which no longer holds the presuppositions—"scientific" and other—of the former days; both skepticism and orthodoxy occupy new bases. The religion of "The Books of History" is that of a special people at a special historical period. It turns out to be of the greatest value for the religious life to today; and that in the main is why we study the books.

There are twelve Old Testament books included in this volume of studies. Their contents are so organized and elucidated that any intelligent reader will find himself possessed of an orderly account of the life of the Hebrew people in their national experience. The book is not a story-book. Far from it. It is a students' guide, yet it tells the story of one of the most interesting and influential peoples in human history. It has certain points of distinct and unique value:

1. It anticipates and answers the very questions which the average reader of the Old Testament would ask: Who? Where? When?

2. It reveals the religious traditions and modes of behaviour as historical. They are significant for religion in our day mainly as pointing to Christ; in some cases they are rather obscure signs on the roadway slowly but surely advancing toward fuller revelation.

3. It provides a gallery of well-drawn portraits of Israelitish leaders across a thousand years of history from Joshua to Ezra.

This reviewer would like particularly to express his pleasure at the treatment of the romantic stories of Ruth and Esther, writings very different in conception and style, but which exhibit a literary versatility denied to Jewish writers by commentators who are too literalistic in their interpretations.

Charles McTyeire Bishop

The Meditator. *A Study of the Central Doctrine of the Christian Faith.*

By Heinrich Emil Brunner. 624 pp. $6.00.

The Divine Imperative. *A Study of Christian Ethics.*

By Heinrich Emil Brunner. 728 pp. $6.50.

Man In Revolt. *A Study of Christian Anthropology.*

By Heinrich Emil Brunner. 564 pp. $6.00. Philadelphia: Westminster Press, 1947.

It is in character for a European theologian to write three books in three different fields of Christian doctrine, each of which might well be counted his magnum opus. But the fields are more closely related with Emil Brunner than would be the case with the average American theologian. He has no use for the philosophical approach which is in vogue among us; his theology must be "biblical" to be worthy of the name. Thus we have a threefold application of biblical study, an effort to give the biblical teaching concerning the Person of Christ, man's duty toward his fellows as seen against the background of the will of God, and the nature of sinful man who is the subject of divine redemption. The three books fit well to compose a pretty thorough system of theology, for every important question in Christian doctrine has its place in one or the other of the subjects surveyed.

Professor Brunner has taken his place with Karl Barth in the very forefront of European Protestant theologians, and any man who wishes to be at home in present-day Christian thinking will find these books among the "must" works of the day. Paul and Irenaeus and Augustine and Aquinas are great leaders and sources to whom Dr. Brunner continually refers. But he leans finally upon the two great Reformation names: Luther and Calvin, and between the two when there is conflict, he reveals an increasing devotion to Luther. The third of the trilogy might well be called Luther Reborn. This seems a bit strange when it is remembered that Brunner lives in Zurich, Switzerland, but that is about the only place that a courageous Christian theologian has been able to continue living in Europe (with the exception of Sweden). The one philosopher who is given a place of real value is Emanuel Kant and the only major name among theologians since the Reformation is Soren Kierkegaard (allowing Barth and Gogarten as fellow interpreters of the New Protestantism, though "New" really means "Old.")

The books are not as new as the date of publication might lead one to suppose. "The Mediator" was printed in German in 1927 and the first English edition appeared in 1934. "The Divine Imperative" followed a little later, the German edition in 1932 and the English translation in 1936. The corresponding dates for "Man In Revolt" are 1937 and 1939. The present printings have been made in response to a renewed demand by an American public which was not ready at the earlier dates.

The theistic emphasis of Brunner is evident in all the books and his theism is essentially a Christ-Theism. The preface to "The Mediator" asserts, "God alone matters . . . there is only one 'place' at which God challenges man to decision, because He Himself confronts man: Jesus Christ" (p. 13). In defining his central concept in Christian Ethics ("The Divine Imperative"), he writes, "The good is that which God does; the goodness of man can be no other than letting himself be placed within the activity of God" (p. 55). Man's nature is found in his dependence upon the divine; he was created "in and for God" ("Man In Revolt," p. 92).

While Brunner differs from Barth in allowing some place for "general revelation," he is stubborn in his refusal to allow any thing to compare with the one distinctive revelation in Jesus Christ. In "The Meditator" his gesture of regard for general revelation is pretty empty. The only "dependable" revelation for the Christian is a "special" manifestation in the Word of God; it is "once for all"; it has the character of "unrepeatableness"; "that which took place once for all in Jesus Christ constitutes the truth of all other forms of revelation" (p. 25n). "The Divine Imperative" is equally committed to one special revelation, "We know God's will only through His revelation, in His Own Word" (p. 114). In the third book, however, there is a more forthright acceptance of value in "natural" knowledge or "general revelation." "The Christian doctrine of man . . . does not in any way contradict what can be known of man in and through experience; . . . the Christian truth includes 'natural' knowledge" (p. 61). And yet within a few pages he nullifies this statement by adding, "Man cannot be known from himself, but only from God. . . . All merely natural understanding of man is misunderstanding" (pp. 64-65). I am inclined, therefore, to question whether there is any genuine difference between Barth and Brunner at this point.

Dr. Brunner modifies in a significant way the traditional doctrine of Original Sin. He prefers the meaning given to man's nature by Kant when he speaks of "radical evil." He believes that man "sins whatever he is doing" ("The Meditator," p. 142). Man should know "that evil is entwined with the very roots of his personality" (*Ibid.*, p. 141). Man cannot find the good in human behaviour, since all human conduct participates in sin. "The good is what God does; the goodness of man can be no other than letting himself be placed within the activity of God" ("The Divine Imperative," p. 55). Instead of looking to Adam to understand the meaning of sin, we ought to look at ourselves, since each of us is "Adam" and the story in Genesis is a mythical way of telling the story of our

"Fall": "for the myth of Adam, the Fall, and Original Sin is the story of you and me in our actual experience as sinful persons" ("Man In Revolt," p. 21). Likewise we are to seek to know original or primal man not in ancient Adam, but in the Second Adam, that is, in Jesus Christ. Man was made to be like Jesus Christ, a "being-for-love," but instead he has revolted and has sought to escape his responsibility to God; he is "Man In Revolt."

Man's redemption from the fact and the guilt and the power of sin can be found only in and through Jesus Christ: through a Saviour who is more than man, the God-Man. "In Him God Himself is acting" ("The Mediator," p. 244). It is not the Jesus of history, but the Christ from beyond history who is Redeemer. "The life of Jesus, the story of Jesus of Nazareth, as such, is a significant event within the human sphere, but it is no more" *(Ibid.,* p. 309). On the other hand, Jesus Christ, the Saviour, "has no human personality" *(Ibid.,* p. 318). "Only in faith in Christ the Mediator is our arrogant self-will broken and God honored" *(Ibid.,* p. 606). "In Jesus Christ, the God-Man, the original image has been restored, in faith in Christ the restoration is continually being reflected" ("Man In Revolt," p. 483).

Of the three books, the last seems to me to have greatest value, as well as to be the most readable. It will be the book which a beginner in Brunner will wish to read first, since the more mature thinking of the author appears here. In this volume Calvinism has been given the best modification which I have noted among the Neo-Calvinists—as the Barth-Brunner group of theologians is sometimes called. Sin appears here as irresponsibility, a false freedom, an unwillingness to live in community, a state of imperfection in which all men share. The meaning of history is attractively interpreted from the Christian point of view. Eternal life is distinguished from the immortality of the soul and an original theory of the resurrection is offered, one which deserves careful consideration. I find myself given to quoting from "Man In Revolt" and thinking it over again for myself, when not quoting to others.

JAMES T. CARLYON

THE PHILOSOPHY OF WAR AND PEACE

By Albert C. Knudson. New York, Nashville, and Dallas: Abingdon-Cokesbury Press, 1947. 221 pp. $2.00.

In European armories one sometimes sees a sword with a dappled, copper-green discoloration on the blade. There are other stains, too. All of them bear grim witness to the fact that someone was wounded with this sword and was subsequently treated in the manner approved by medievalists: they smeared the sword with blue vitriol paste and left the wound to fester, infect, and probably prove fatal.

It all sounds unbelievably naive. And yet many so-called moderns treat the wounds of war as unintelligently: they pour out vials of invective on the nations that seem to cause it and neglect the more important work of preventing infection and insuring recovery. Nor do they create, after that, a spirit which will eventually outlaw dueling, whether with swords, cannon, poison gas, atomic bombs, or starvation. They rail out against war as an institution or against the weapons with which it is fought when they should be correcting the conditions which make it inevitable. They are medievally vituperative rather than scientifically recuperative and constructive. Consequently, like all fanatical visionaries, they are likely to discredit the cause they seek to advance, in this instance world peace. They give the movement the vaporous odor of a soporific, which it usually has in the nostrils of die-hard pragmatists and disillusioned idealists.

All of this Dr. Albert C. Knudson would probably dismiss as "picture-thinking, the swaddling clothes of the sense-bound mind." Nevertheless it is exactly this viewpoint and this method against which he protests most vehemently and most validly in his important new book, "The Philosophy of War and Peace." Dr. Knudson is learned enough and practical enough to see that much which purports to be pacifism today—"absolute pacifism," as he calls it—is only a return to medieval "blue vitriol paste." He himself, neither an absolute militarist nor an absolute pacifist but a "moderate pacifist," expounds

a more fundamental, more constructive pacifism which, he believes, has possibilities of bringing enduring peace. Never vitriolic, he seeks by truly pacific methods to abolish the evils of which war is only one manifestation: racial distrust, superiority psychoses, commercial rivalries, economic exploitation, and personal "variance, emulations, wrath, strife, seditions, envyings." As Dr. Knudson himself puts it (p. 99):

"The chief responsibility for war and peace is, therefore, to be found in the control or lack of control exercised by the human spirit over the forces that make for conflict between the nations. 'The fault, dear Brutus, is not in our stars, but in ourselves.' It is not fate nor impersonal things but human wills that are the direct causes of war. They are, it is true, stirred to action by unfavorable external conditions. But what direction their response to these conditions will take depends to a large extent upon themselves."

Dr. Knudson realizes that the afterthought of the celestial choral, "Peace on earth," carried the only dynamic which can bring it to realization, personal, human "good will." Accordingly he seeks to promote not passive resistance but active good will in all human relations as the necessary prerequisite of enduring peace. Thus the truer pacifism becomes not so much conscientious objection to war or non-resistance in time of war as constructive adherence in times of peace to attitudes, mind-sets, and behavior-patterns which insure personal, national, and racial friendships.

Dr. Knudson derives his argument historically from a Dutch jurist, Hugo Grotius; a French abbé, Saint-Pierre, and a German philosopher, Immanel Kant. This alone is evidence of the thorough scholarship and international outlook with which the book is written. In fact its review and critique of the literature of peace give the movement an intellectual respectability and a practical cogency which it needs desperately as it faces the new challenge of atomic war.

Caviling critics will doubtless quarrel with Dr. Knudson because he, one of the foremost theologians of our day, seems to give so little attention to religious motivations for either war or peace. These should be reminded that the book begins with Grotius, a theologian as well as a jurist, and ends with MacArthur, not only a victorious general but also, perhaps, the greatest theologian of them all. He said, as Dr. Knudson quotes from his speech on board the battleship *Missouri:* "The problem basically is theological, and involves a spiritual recrudescence and improvement of human character. It must be of the spirit if we are to save the flesh."

To which Dr. Knudson adds only two pages further—it is his last word on the philosophy of war and peace—: "In the last analysis the prophetic word that came to Zerubbabel still holds true and might well serve as a motto for those who sit in our international councils of peace: 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.' "

EARL MARLATT

THE BIBLE TODAY

By C. H. Dodd. New York and Dallas: The Macmillin Company, 1947. $2.50.

In our eagerness to understand how the Bible came to be or what its contents are we often overlook the vital question of its relevance for contemporary Christian living. As the title of this book indicates, this is the problem with which Professor Dodd deals. The Bible can never mean very much to us unless, taking it as the authoritative record of a divine revelation in history, we learn from it "how to read the word of God in the complex realities of the present situation."

The author begins with a definition of the Bible as "a unity of diverse writings which together are set forth by the church as a revelation of God in history." Then follows an appreciative evaluation of the critical method of interpretation. The unity of the Bible is a point of emphasis throughout the book. The New Testament is to be thought of not as supplanting or even as supplementing the Old, but as fulfilling it. In both Testaments we have a record of God's dealings with a particular people, but this record has significance only as it is looked at from the inside. The method of reading history inwardly

was the work of the Prophets who, usually in some tense historical situation, "encountered" God. In this experience God was heard to speak and this "word of God" demanded response. The nature of this response determines the direction of subsequent history. The "divine-human encounter" is portrayed differently in the New Testament. Here God is not dealing merely with a particular people nor merely in historical events. Rather, in the life of Jesus, who in a real sense is the "Word of God," he confronts all men conclusively with a call that cannot be evaded. Here the "scandal of particularity" is done away, the Gospel is universalized, and the church comes into being.

History, as Professor Dodd shows, is the most urgent problem of our time. The two movements, Marxism and National Socialism, which have in recent years shown the greatest power to inspire men to action on the grand scale for good or ill have taken on the form of interpretations of history. But in the Bible we have an interpretation of history which goes deeper than either of these and comprehends relevant and important facts which both of them ignore. Proceeding on Toynbee's theory of history as challenge and response he shows that the only satisfactory type of response Christians can make is that of "transfiguration," i.e., bringing the total situation, as they participate in it, into a larger context, which gives it new meaning. This larger context may be thought of in terms of the Kingdom of God.

But the question remains as to where the Bible as public history passes over into the Bible as personal revelation of God. The answer to this question is suggested by the Bible itself. Contrary to the prevalent idea Biblical religion does not move from the communal to the individual emphasis. As a matter of fact all through the Bible there is an interpenetration of the individual and the corporate elements in religion. This comes to clear expression in the New Testament doctrine of the church. The church is the heir of the whole history of God's dealings with His people, and the Bible is the church's book. For its writers the public, "objective" revelation of God in history is also a revelation of His ways with each of us. "The Bible depicts God's ways in the 'large letters' of the history of a community. If we can spell them out, we shall read also His ways with us individually. It is a matter of 'living ourselves into' Biblical history, which is the story of Everyman—and therefore of each of us."

This is the sort of book that the preacher ought, if necessary, to sacrifice a meal to obtain.

WESLEY C. DAVIS

THE GLORY OF THE EMPTY TOMB

By Samuel Marinus Zwemer. New York: Fleming H. Revell Company, 1947. $2.00.

With this book the author completes a trilogy on the general theme of "the glory of the Christian revelation." *The Glory of the Cross* appeared in 1928, and *The Glory of the Manger* in 1939.

Dr. Samuel M. Zwemer is a Christian of commanding stature. He has distinguished himself in many fields. He assisted in the establishment of the Arabian Mission, which Dr. Robert E. Speer has characterized as "one of the truest missionary adventures of the Christian church." He founded the *Moslem World* and served as its editor for 38 years. After retirement from the mission field he was Professor of the History of Religion and Christian Missions at Princeton Theological Seminary. When he speaks on the subject of missions, and particularly of Moslem missions, he speaks with authority.

But one has the feeling after reading *The Glory of the Empty Tomb* that he is not at home in the field of Biblical interpretation. Not that he does not know the Bible; he knows it thoroughly. Likewise he knows how to adorn his interpretations with literary gems, which, unfortunately, are not always relevant to the point he is making. His sincere desire to preserve the great doctrines of the church meets with the hearty appreciation of all Christians; for the truths at the heart of these doctrines are vital to the Christian faith. What we have to criticize about this book is the author's insistence that his interpretation

of these doctrines (which is almost always a literal interpretation) is the one which a man must accept if he would wear the name of Christian.

The subject matter of the book is by no means limited to or by the title: the doctrine of the physical resurrection is tied in with that of the virgin birth, the witness of angels, the literal ascension, and the visible return of Christ (the author is a premillennialist) and they all must be taken together. Scorn is poured on those modern Sadducees who deny the physical resurrection; rationalists and humanists are mockers. But let them mock! their time is coming! (pp. 159-160). In this camp are named some of our most trusted Christian leaders.

It is extremely unfortunate that men of undoubted Christian experience should continue to draw the line so sharply against others whose experience may be just as genuine.

WESLEY C. DAVIS

THE HOLY SPIRIT IN THE LIFE OF TODAY

By F. W. Dillistone. Philadelphia: Westminster Press, 1947. $1.50.

No doctrine held by the Christian church is more significant than that of the Holy Spirit, yet none is so ill-defined or conceived with such vagueness. When the average Christian is asked what he means by the Holy Spirit he usually answers with a stammer which betrays his nebulous thinking. For practical Christian living nothing is more important than an abiding experience of the guiding and sustaining power of the Spirit; yet because of our dimness of understanding we often miss the experience. This state of affairs may be explained, in part at least, by the fact that we have for long neglected the doctrine, and neglected it because we have grown distrustful of the experience, and distrustful because we have seen events which seemed to us purely accidental, and deeds which were clearly unethical attributed to the leadership of the Spirit. Yet the abuse of the doctrine and the misinterpretation of the experience ought not to justify us in repudiating it. Here is a faith and a fact that the Christian desperately needs to recover.

In his book, *The Holy Spirit in the Life of Today*, Professor F. W. Dillistone, vice-principal of the London College of Divinity, addresses himself to this need. First of all he undertakes the intellectual task of clarifying the doctrine. But this is only preliminary: his main purpose is to assist the average man in his efforts to experience the power of the Spirit in his own life.

The book is laid out according to plan. In an introductory chapter he deals with the history of the idea of the spirit, the various meanings carried by the term, and then distinguishes between "spirit" and "Holy Spirit." This is followed by a consideration of the significant words and a rapid survey of the Biblical evidence. In general it may be said that in the Old Testament Spirit has reference to the "invasive action of God in the affairs of men," whereas in the New Testament it is almost always employed in connection with the life and work of the Messiah Jesus. The Old Testament expectation of an outpouring of the Spirit is felt by the New Testament writers to have been fulfilled in Jesus; at his departure the Spirit which dwelt in him is released to a wider circle and becomes active in the church. The body of the book has to do with the results of the Spirit's activity; these are listed as Life, Power, Order, and Glory. In a concluding chapter the author deals with the conditions of the Spirit's coming. On the human side two things are necessary: (1) Repentance with all that the word implies, and (2) "The whole-hearted acceptance of the principle that only through relationship or relatedness can the Spirit operate within our own individual lives and within those of the community."

WESLEY C. DAVIS

THE OLD TESTAMENT IN THE NEW TESTAMENT

By R. V. G. Tasker. Philadelphia: Westminster Press, 1947. 151 pp.

It is unfortunate that the divisions of the Bible should be called "Old Testament" and "New Testament." For the term "testament" carrying as it does the idea of a "will" obscures the conception of covenant-relation-

ship between God and man which is the chief emphasis of the entire book. Moreover, since the very purpose of a new will is to set aside any previously made will, the "New Testament" tends to be set over against the "Old Testament," thus suggesting the displacement of one order by another and emphasizing the thought of discontinuity. As a matter of fact, there is an inner connectedness between the two sections which may be thought of in terms of prophecy and fulfillment: "The New Testament lies hidden in the Old, and the Old becomes manifest in the New." The fact that the Bible means so little to many people may in large measure be attributed to the fact that it is read as a series of separate documents, or, at best, as a two-volume work telling the story of how one religious system (Christianity) has, under the guidance of God, come to take the place of another (Judaism). Any such method of reading the Bible throws everything out of proportion, snaps the thread of history, and represents God as of vacillating mind. To read the Old Testament apart from the New is, for the Christian, like tending a fruitless tree; to read the New Testament apart from the Old is to deny the value of the tree that bore the fruit; to read them together gives meaning to both.

In *The Old Testament in the New Testament* R. V. G. Tasker, Professor of New Testament Exegesis in the University of London, leaves no doubt as to the unity between the two Testaments. After a mild castigation of those scholars who place all the emphasis on the literary and historical study of the Bible he proceeds to prove his point by use of the exegetical method. He recognizes, of course, that one cannot always be sure whether the words attributed to Jesus are his own, or the creation of tradition or of the gospel writers; yet he is convinced by what seems to be valid tests that Jesus read his mission in the light of the Old Testament. By examination of the several books of the New Testament Professor Tasker shows that as the Christian movement takes form it does so in line with God's ancient purpose, which has now come to fulfillment in the life, death, and resurrection of His Son, Jesus Christ.

WESLEY C. DAVIS

CHRIST IN THE DRAMA

By Fred Eastman. New York and Dallas: The Macmillan Company, 1947. x+174. $2.50.

The sub-title of this book is "A Study of the Influence of Christ on the Drama of England and America." In the introduction, the author sets out the approach to his problem by stating: "I do not propose to prove that Christ's influence on the drama of England and America has been wide. In fact, I do not attempt to prove anything." After reading the book one has the feeling that the author proved exactly what he set for himself to prove. The book is simply a record, the author explains, of the effort to discover the influence of Christ in the drama of the above mentioned countries.

The imaginary visitors in the first part of the book carry on a conversation that is sprightly, but forced. The chapter on Shaw and his plays is good reading. A good part of the remainder of the book raises the question as to why the author did not develop more fully his discussion of the few plays in which he felt the influence of Christ was present, and leave unsaid much of the discussion which led to the inevitable conclusion that the influence of Christ was not discernible in this or that particular play.

There are paragraphs throughout the book that make it worth reading, but viewed as a whole, these Shaffer lectures do not represent Eastman at his best.

THOMAS H. MARSH

HIS WORD THROUGH PREACHING

By Gerald Kennedy. New York: Harper & Brothers, 1947. x+234 pp. $2.50

Here is a book that considers what to say when you preach, and also stresses the difference it makes as to the manner in which what you have to say is delivered. The writer does in this volume what many writers in homiletics fail to do: he includes a consideration of the basic principles of public speaking as they apply to preaching.

While Kennedy realizes that a sermon must always stress the spiritual, he believes the sermon, like all good speeches, should be care-

fully prepared, well outlined, move logically from point to point, and should always seek some type of decision.

The marriage of homiletics and public speaking suggested by this book is not a temporary one, in the opinion of this reviewer, but suggests a trend that will be observed more and more as time passes. Training for the pulpit should not resolve itself into a choice between public speaking and homiletics. Working in conjunction, each field should enrich the other, and the result cannot but be a ministry more adequately trained for the exacting job of preaching.

If you plan to buy a book on homiletics, this is a good one.

THOMAS H. MARSH

MY CALL TO PREACH

Compiled by E. A. Hunter. Nashville: Tidings, 1946. 95 pp. $0.50.

This little book gives the story of how fifteen men received their "Call to Preach." The editor, E. A. Hunter, states that the book is presented with the desire that it will help young men understand the nature of the "call" to the ministry.

One cannot but notice how careful several of the writers of these personal testimonies are to emphasize that their "call to preach" was a gradual and a quiet conviction that grew upon them, usually over a period of several years. Perhaps these writers are saying indirectly that a young man need not wait for a blinding light or a roaring sound in order to be sure that he has really received a "call to preach."

The book would seem more complete if at least one or two men in less prominent places of leadership had been asked to tell of their "call." The stories told by these men would have been of no more importance than the ones given, but the total viewpoint might have been broadened.

However, the book as it stands should be of service to young men who are troubled or uncertain about their "call" to the ministry. It can also give insight to men now in the ministry, and be of value to them in advising future candidates for the ministry.

THOMAS H. MARSH

THE SOUL OF FREDERICK W. ROBERTSON

By James R. Blackwood. New York: Harper & Brothers, 1947. xiii+201. $2.00.

This book is an account of the struggles that took place in the soul of Frederick W. Robertson, and a statement of some of the conclusions he reached as a result of those struggles.

Robertson did not have a struggle in answering his *call* to the ministry, for he made his decision to become a minister on the recommendation of his father. Robertson's struggle came later when he had to decide whether or not to remain in the ministry. He explained his feelings in this matter by stating that he preached to the poor during his first pastorate; to the rich in his second; and wondered while at both places, if he should preach at all.

The description of Robertson given in this book does not represent him as a hermit by any means, but he is pictured as being reserved, and not too free in making conversation, and as a result he was a lonely man a great part of his life. While he was in fact a thorough scholar, he doubted his own ability and did not allow his sermons to be published during his lifetime.

If this book has a weakness it is that too little explanation is given in regard to the principles which guided Robertson in his preaching. Andrew Blackwood, Sr., explains in the introduction, that many who teach homiletics think of Robertson "as the most influential preacher thus far in the English-speaking world." Assuming this is a true estimate of Robertson as a preacher, the scant space given to a discussion of the principles of preaching appears inadequate.

Too few books like this one are being published. Read it, and you may find some of your own struggles reflected in the soul of Frederick W. Robertson.

THOMAS H. MARSH

CHRISTMAS TALES FOR READING ALOUD

Compiled and adapted by Robert Lohan. New York: Stephen Daye Press, 1946. 396 pp. $3.75.

The purpose of this volume is to offer "such

great stories and poems as are especially suitable for reading aloud in the atmosphere of the holiday season." The average reading time for each story is fifteen minutes. The stories were chosen for their appeal to all ages.

The material varies from the well known nativity stories, and Dicken's *A Christmas Carol,* to some humorous and adventure stories which are not widely known in America. Albert Stifter's *Rock Crystal* appears in an anthology for the first time. On the whole, the book contains a good number of stories that are usable for a variety of Christmas occasions.

THOMAS H. MARSH

THINKING ABOUT RELIGION

By Max Schoen. New York: Philosophical Library, 1946. 156 pp. $2.00.

Max Schoen is head of the department of education and psychology of Carnegie Institute of Technology. He has written extensively in the field of aesthetics, particularly on the psychology and philosophy of music. His most recent extensive work is an introduction to philosophy, produced in collaboration with two other philosophers, and entitled "Understanding the World." In this 638-page volume, more pages are devoted to ethics and religion than to epistemology, metaphysics and aesthetics. The interpretation of religion presented in the book is important because appearing in a textbook of philosophy it will be somewhat widely influential in forming the minds of college men. And as representing the point of view of naturalism, it stands opposed at certain points to the more traditional philosophies of religion which rest upon some form of idealism.

Ministers who are interested in thinking about religion as religion is thought about in a good many universities in the land will find the relevant material in "Understanding the World" both more comprehensively and more philosophically stated than in "Thinking About Religion."

Religion certainly needs to be thought about, and critically, but the book under review has serious defects in its basic approach. It is, for instance, insufficiently empirical and sociological. In a sense it is true that "the religions are not religion, but its negation," and that just as "there can be no Jewish truth or . . . Christian truth . . . so there can be no Jewish religion and Christian religion." Yet to take this literally is like saying that there can be no Jersey, Guernsey, or white-face, but only cow. There may be such a thing as cow-ishness. There need be no perfect cow. But whatever cow-ishness or cows we know have come to expression within the cow-species that eat grass among us. The cow of the future will be intimately related to the cow of the present. Likewise all religion is deeply involved in the matrix of history. That history is all too often a manacle is obvious. Yet it may set us free if we have the wits to understand it. Religion in the future, it may be supposed, will be related to the existing religions. However badly in need of repair these ancient arks of salvation may be, they cannot be forthrightly beached and new keels be laid down. They must be rebuilt from within and in transit.

Mr. Schoen's treatment of Jesus is interesting but odd. Jesus has a "naturally religious mind," whatever that may mean. He is a "genius," but no adequate analysis of the word is given. Jesus was not a Jew, not a Christian, not a Prophet, not a reformer, not a preacher; he was a restorer and a teacher. If the reader wants to know what the author means by these epithets and how he arrives at his conclusions, he will have to consult the book.

Some fine epigrams deserve to be quoted. "Without the fear of judgment man would destroy himself by evil, but without God's mercy God would destroy him for his evil." "Judaism had to reject him [Jesus] in order to survive, and Christianity had to reject him in order to triumph."

FRED D. GEALY

CHURCHES OF OLD NEW ENGLAND

By George Francis Marlowe, illustrated with photographs by Samuel Chamberlain. New York and Dallas: The MacMillan Company, 1947. xii+222 pp. $3.75.

If ever the "Duration" comes to an end there is certain to be a veritable epidemic of

church building in the Southwest. Now is the time for ministers and building committees to be educating themselves in the history of church architecture, and in the principles of modern building.

Without doubt, the New England churches of the eighteenth and early nineteenth centuries constitute one of the finest architectural flowerings in the history of our country. Simple and strong, well-proportioned, expressive of the materials from which they are built, these buildings of wood and brick are a heritage of honest unpretentious elegance which may well set an example to all future generations. Not that we in the Southwest and in the twentieth century should copy New England models. Yet unless we are familiar with significant architecture in other times and places, how can we be significantly creative in our own time and place? Alas, few of the sons of men are genuinely creative, and unless we are to build badly, we do not dare be ignorant of what our fathers have done.

The book is adorned with 54 unusually fine photographic reproductions of church exteriors and interiors. If one is going to build in wood, how can these exteriors be improved upon?

As a postscript, "Design This Day," by Walter D. Teague, Harcourt, Brace, 1940, may be heartily recommended to anyone interested in contemporary trends in building construction.

FRED D. GEALY

AN ENCYCLOPEDIA OF RELIGION

Edited by Vergilius Ferm. New York: The Philosophical Library, 1945. xix+844. $10.00.

Although published in 1945, the importance of this one volume encyclopedia of religion may not be known to all our readers. It is now the one indispensable volume of its kind. Of course the reader of any one-volume work of the sort runs definite risks of being short-changed. The articles have to be brief, often too brief to be of much use. Yet they are well written, and since time does march on, sometimes it is a short article or none.

FRED D. GEALY

BOOKS RECEIVED

THE HEART OF THE YALE LECTURES, *Batsell Barrett Baxter. The Macmillan Company.*

*THE SOUL OF FREDERICK W. ROBERTSON, *James R. Blackwood. Harper & Brothers.*

*THE MEDIATOR, *Heinrich Emil Brunner. Westminster Press.*

*THE DIVINE IMPERATIVE, *Heinrich Emil Brunner. Westminster Press.*

*MAN IN REVOLT, *Heinrich Emil Brunner. Westminster Press.*

THE MODERN MESSAGE OF THE MINOR PROPHETS, *Raymond Calkins. Harper & Brothers.*

A FAITH FOR THESE TIMES, *William Ragsdale Cannon. University of Georgia Press.*

A CONSERVATIVE INTRODUCTION TO THE OLD TESTAMENT, *Samuel A. Cartledge. University of Georgia Press.*

YOUTH COURAGEOUS, *Thomas F. Chilcote, Jr. Tidings Press.*

FAITH AND FREEDOM, *Russell L. Clinchy. The Macmillan Company.*

AN APPROCH TO THE TEACHING OF JESUS, *Ernest Colwell. Abingdon-Cokesbury Press.*

TOWARDS CHRISTIAN DEMOCRACY, *Sir Stafford Cripps. Philosophical Library.*

RUDOLF OTTO'S INTERPRETATION OF RELIGION, *Robert F. Davidson. Princeton University Press.*

*THE HOLY SPIRIT IN THE LIFE OF TODAY, *F. W. Dillistone. Westminster Press.*

*THE BIBLE TODAY, *C. H. Dodd. The Macmillan Company.*

THE PASTOR AND THE CHILDREN, *Mildred Moody Eakin. The Macmillan Company.*

*CHRIST IN THE DRAMA, *Fred Eastman. The Macmillan Company.*

CONSCIENCE ON STAGE, *Harold Ehrensperger. Abingdon-Cokesbury Press.*

*AN ENCYCLOPEDIA OF RELIGION, *Vergilus Ferm (ed.). Philosophical Library.*

CHRISTIANITY AND PROPERTY, *Joseph F. Fletcher (ed.). Westminster Press.*

THOMAS JEFFERSON: CHAMPION OF RELIGIOUS FREEDOM: ADVOCATE OF CHRISTIAN MORALS, *Henry Wilder Foote. The Beacon Press.*

A LAYMAN'S THEOLOGY, *Harvey G. Forster and Colonel Frank Moss. Ryerson Press.*

*THE BOOKS OF HISTORY, *John H. Hicks. Abingdon-Cokesbury Press.*

HANNAH MOORE AND HER CIRCLE, *Mary Hopkins. Longmans, Green & Company.*

*MY CALL TO PREACH, *Edwin A. Hunter (ed.). Tidings Press.*

*HIS WORD THROUGH PREACHING, *Gerald Kennedy. Harper & Brothers.*

*THE PHILOSOPHY OF WAR AND PEACE, *Albert C. Knudson. Abingdon-Cokesbury Press.*

PRAYER—THE MIGHTIEST FORCE IN THE WORLD, *Frank C. Laubach. Fleming H. Revell Company.*

CONFLICT IN CHRISTOLOGY, *J. S. Lawton. The Macmillan Company.*

THE LAYMAN LOOKS AT THE MINISTER, *Murray H. Leiffer. Abingdon-Cokesbury Press.*

*CHRISTMAS TALES FOR READING ALOUD, *Robert Lohan. Stephen Daye Press.*

*CHURCHES OF OLD NEW ENGLAND, *George Francis Marlowe. The Macmillan Company.*

A SIMPLE INTRODUCTION TO BIBLE STUDY AND THEOLOGY, *Stephen J. Mathers. Ryerson Press.*

SEEDS OF REDEMPTION, *Bernard E. Meland. The Macmillan Company.*

SKEPTIC'S SEARCH FOR GOD, *Barbara S. Morgan. Harper & Brothers.*

MAN DOES NOT STAND ALONE, *A. Cressy Morrison. Fleming H. Revell Company.*

PRIMER FOR PROTESTANTS, *James H. Nichols. Associated Press.*

THE GOSPEL OF ST. JOHN TRANSLATED INTO MODERN ENGLISH, *O. M. Norlie. Life Builders Press.*

GEORGIA'S PLANTING PRELATE, *Hubert B. Owens. University of Georgia Press.*

FREE RELIGION: AN AMERICAN FAITH, *Stow Persons. Yale University Press.*

JOHN, THE UNIVERSAL GOSPEL, *Chester Warren Quimby. The Macmillan Company.*

*THINKING ABOUT RELIGION, *Max Schoen. Philosophical Library.*

AN EDUCATIONAL ODYSSEY, *Henry Snyder. Abingdon-Cokesbury Press.*

*THE OLD TESTAMENT IN THE NEW TESTAMENT, *R. V. G. Tasker. Westminster Press.*

THE CHRISTIAN HOPE OF IMMORTALITY, *A. E. Taylor. The Macmillan Company.*

APPEAL TO THE NATIONS, *Norman Thomas. Henry Holt and Company.*

BEHOLD THE SPIRIT, *A. W. Watts. Pantheon Press.*

RELIGIOUS LIBERALS REPLY, *Wieman, Murphy, Williams, Hudson, Otto, Pratt, and Sellars. The Beacon Press.*

*THE GLORY OF THE EMPTY TOMB, *Samuel Marinus Zwemer. Fleming H. Revell Company.*

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*Reviewed in this issue.